181 565 555 first a bewildered refugee, but gradually assumed the role of a labourer rising in the ranks. The case indicates the mobility of the Burmese family and shows clearly that it may function successfully outside of the confines of its original social atmosphere.

182 594 621 156 The family in Burmese society: The successful mobility of U Myaing's family indicate that the immediate family is the primary social unit of Burmese society. The Burmese community is then a congregation of immediate families who engage in activities of mutual benefit within the protective framework of the village structure. This interpretation high lights a particular type of individualism which is a family individualism depending on the roles of each [779] member of the family for its full expression. This concept seems tied to the Buddhist idea of individual salvation through acts of merit on the one hand and the exigencies of gaining a livelihood on the other. [474] The family is the basic economic unit and though it will enter cooperative endeavours (like the IN fisheries, or communal nat propitiations), has the ultimate responsibility and capabilities of supporting itself. [596] The extended family is important, as indeed is the total village social structure, only in so far as it contributes to the maintenance of the individual immediate family of procreation including spouses, offspring and aged parents. The "looseness" of the social structure conversely allows mobility of the immediate families. This analysis indicates that attempts at modernising of the Burmese people (acculturation) should meet with a minimum of structural obstacles - such as caste, clan and rigid associations might present.

181 156 369 555 The Burmese culture pattern and the individual: The village culture pattern is dominated by a series of relatively simple, interrelated ideas held by all. Each individual feels himself temporily occupying a particular situation which is only one of many existences and but an instant in eternity. He is fated to be a member of a particular family with a set of opportunities through life. Life should be pleasant and must be virtuous if future existences are to be pleasant. He must realise as fully as possible the talents and opportunities that come to him through his KARMA situation. In the villages this concept is a great stabilising force and tends to make an individual content with